

PEI.2:Ex7

405

ORIGINAL



# FURTHER EXPLORATIONS

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## ON NATIONAL IDENTITY, THE HINDI CINEMA AND YOU

Nepal's striving towards national self-identity has been less successful than her ability to maintain national sovereignty. The early Shah rulers brought an end to the uniquely Nepali art and architecture of the Newars bringing with them Rajasthani painting and buildings, court manners and dress. The Ranas in their admiration for the British built palaces designed by western architects and filled them with goods imported from the west. During the past 20 years the Hindi cinema and the songs thereof have dominated Nepali social life, music, aspirations, dress and personal behavior. It may be added that there are probably few more debased, money-making, repititious, long and boring, totally lacking in redeeming social value cinemas in all the world. Boy finds girl, Boy loses girl. Trials and tribulations spiced with dance, song and jokes. Boy gets girl back. Everyone lives happily ever after. The rich are wonderful. The poor often are depicted as wicked and stupid. More and more outlandish costumes and sets than an old Doris Day Special and life is meant for song and dance.

Now, the reason for such a diatribe against the Hindi cinema is that it is perhaps the most influential and destructive institution in Nepal today. It is destroying much of Nepal's cultural identity which is what this book is all about. In even remote regions children are singing Hindi cinema songs and in the district centers a new generation imitates the flashy clothes of the movies. New homes of the rich too often attempt to copy the sets from the movies. Thanks to the transistor, the Hindi cinema songs often drown out the music at religious festivals and pujas. For weddings, record players and car battery-powered speakers are lugged into the village so everyone can hear the cinema songs for 48 to 72 hours non-stop. In Kathmandu, it's basically all wedding bands now play. Even at the National Dance Theater the influences are evident.

As a volunteer you must attend the Hindi cinema at least once to know what Nepali culture is up against. If you find yourself digging village culture more than the Hindi cinema--let people know it. If so inclined, collect village art, folk

tales and songs. Put a little money up when a local group wants to present Ram Lila or any of the other classical village dance dramas. Attend weddings and pujas. Pay local musicians to come and play on your veranda, insisting on local music only. At present the government is doing little to encourage the people of Nepal outside of Kathmandu Valley into believing that what they are is an important part of Nepal's culture, something beautiful and worthy of preservation. Set a good example. Encourage the local school to start a museum of local arts and crafts, to sponsor entertainments of village songs and dances, to use local folk tales in the curriculum. As an outsider whose culture they often admire and strive towards, this is an area in which your interest can often have greater impact than that of many Nepalis. As an outside element you may be the catalyst, re-instilling pride in an already very rich culture.



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## "ALL IN THE FAMILY" NEPALI STYLE

Families among the Buddhists and hill tribal groups differ very little from the traditional family in America of parents, grandparents perhaps, and children. Each nucleus family will have its own household and family relationships will be quite close. Father and mother will share the decision-making responsibilities and will gradually turn over most of the authority to the oldest son as they grow old.

But among high caste Hindus, Newars, and Terai people, families are bewildering in their complexity, varying in size from half a dozen to sixty to a hundred to five hundred. For each and every uncle, cousin and in-law there is a separate title and a distinct relationship of power and importance based on age and closeness of ties of blood. Generally father's or grandfather's brothers, followed by mother's, followed by one's own brothers followed by in-laws, denotes the line of power and influence over one's life. The only women who seem to count at all, and they sometimes are beyond all doubt the most powerful and influential members of a family, are mothers and grandmothers.

Family relationships are often as close as they are complex. This is particularly true among the women in families in the Terai and among high caste Hindus and Newars in the Hills where social convention borrowed from the Muslims prefers that the women never be seen in public and thus the family compound and its members becomes their entire world.

The family system is very hierarchical in nature with power residing in the oldest man and woman in the family, each presiding over their separate spheres of the world outside and inside the household and consulting one another on matters of mutual concern. Generally each member of the family is expected to obey and be obeyed by the next member above and below them in status respectively.

Daughters, upon marrying, go to their husband's home and sons generally stay in their father's house unless government service requires them to go beyond the village. Generally all



family revenues are pooled into one fund under the control of the oldest member and some who may be working and living far from home are generally expected to contribute much of their income to the family coffers. Fathers and grandfathers make not only monetary decisions for the entire family, but also determine who in the family will be educated and to what degree, who will work in the shop or fields, what will be sold or planted, when and with whom sons and daughters will marry, and when daughters may go to their husband's home after visits home. Children are brought up with such a high sense of respect for elders and for authority, with such a complete economic dependence and emotional attachment to family, that decisions are rarely questioned, and almost never disobeyed. As a result, when arguments do take place, decisions crossed, or independent action taken by any member of the family, the result is often a "Battle Royal" totally out of proportion to the merits of the case at hand. Seemingly simple arguments may end up in the separation of families and civil court cases lasting for years over property.

When operating at its best, however, the joint family is a marvel of organization, peace and tranquility. Everyone, regardless of age, education, talent or productivity, has a secure place and appropriate duty to perform. No need for day-care centers, or private nurses when sick. No one gets shuffled off to an old age home. No one out of work has to starve or go on welfare. The wife and children will be looked after and fully taken care of if you want to spend a few years in study abroad, go on a pilgrimage or serve a tour of duty in some remote or undesirable area. No need to go out and search for a mate, or for a widow to spend a lonely life. Even the insane and mentally retarded are accepted as part of the family's responsibility and lead lives of remarkable freedom, acceptance and peace of mind. With so many people to feed one can generally get something to eat at any time of the day or night.

In return for the innumerable services and sense of security that it provides its members, the joint family unfortunately often robs its individual members of a sense of personal responsibility, of self-identity, of creativeness and adventure. As a result individuals often have little motivation or inclination to change and express their individual differences in superficial matters of dress and concern for personal appearance. Where the products of labor are divided equally among all regardless of productivity, job orientation and motivation to excel are often lacking. As such the family system in Nepal, while providing for social stability and performing a myriad of social services, propagates and maintains values which make efforts toward change and development often most difficult.

Volunteers find that family loyalties often outweigh community interests or national goals of development. In fact, family loyalties often outweigh family interests when younger but more highly educated members of a family defer to older family members decisions regarding the expenditure of money, conduct of business, use of new farm methods or continuation of education for girls in the family.

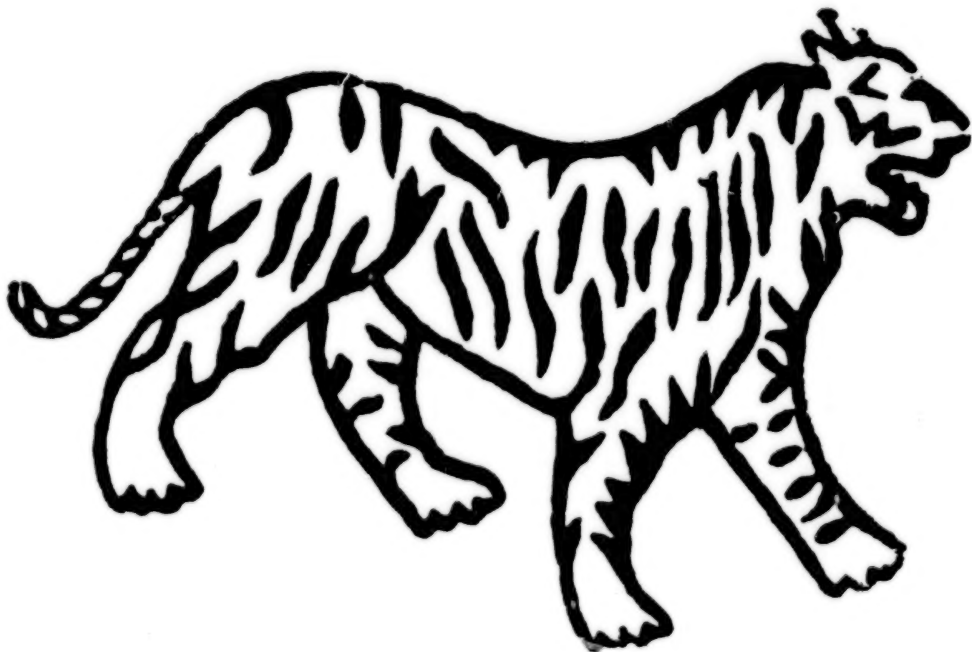
A volunteer must learn that he can seldom deal directly with individuals where family interests are involved, but must consult and work with the entire family, paying particular attention to gain the respect of the older family members who make the final decisions. This often requires the volunteer to be more conservative in appearance, more knowledgeable about customs, more fluent in the local language, and more patient and persuasive in communicating, if he really wants to be an effective volunteer. With individuals of his own generation, having some knowledge of the west and many mutual interests, the volunteer need often make few compromises to be liked and accepted as a friend. To be accepted by an entire family and therefore be in a position to be an effective agent of change for Nepal's development ultimately makes Peace Corps service a more profitable work experience and a more profound educational opportunity.



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GAMES IN NEPAL

Bagh Chal (Goats and Tigers)



A most deceptively simple game of village chess.

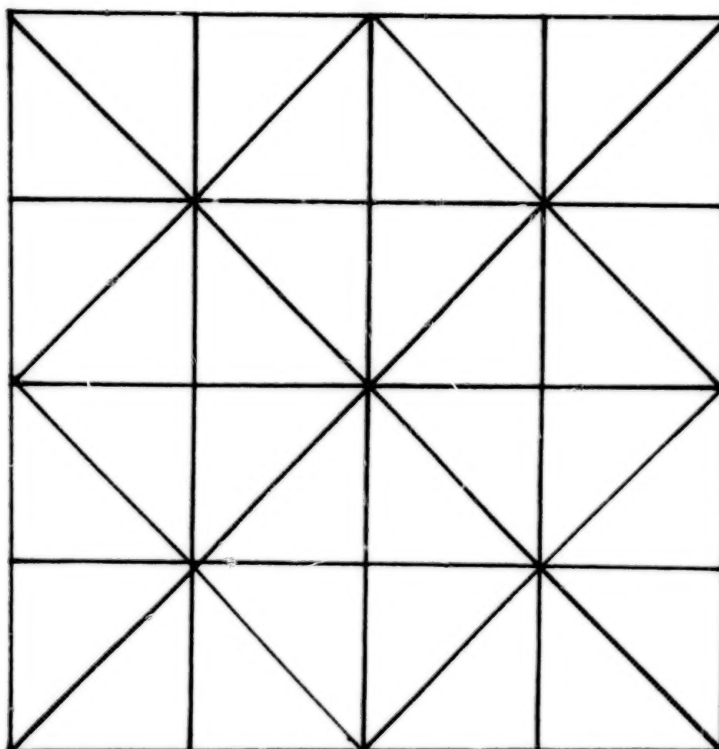
One player has 4 tigers.

The other player has 20 goats.

The game is an offensive for the tigers--a defensive encirclement for the goats.

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The board looks as above.

1. In the beginning tigers are placed on the 4 corners.
2. Moves between tigers and goats are alternated.
3. In one move a tiger may move from one point to the next point or jump over a goat thus capturing it and removing it from the board.
4. In the beginning goats are placed on the board one at a time, one tiger being allowed to make 1 move each time. No goat may move until all goats have been placed on the board.
5. Tigers may capture goats only by jumping over them following the straight lines on the board.
6. The goats defend themselves by giving the tigers no open point on which to land when trying to jump over a goat.
7. If the tigers can take 5 goats the game is lost by the goats almost inevitably and a forfeit usually takes place.
8. If the goats can encircle the tigers so no movement by any tiger is possible, then the goats win the game.

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Goats and Tigers	bagh chal
tiger	bagh
cow	gai
goat	bakhra
to move	Chaalnu
to eat, to jump over and eliminate from the board	khaanu
(to be killed)	marnu
(to move from one point on the board to the next)	kothaa faalnu
to check the tiger by placing goats two in a row	thunnu
to place new pieces on board (goats)	raakhnu
to surround or trap the tigers	ghernu



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## Kabadi Kabadi

There are wet and dry versions of kabadi. The former is more like a fraternity initiation and generally takes place in a freshly plowed and flooded sea of mud at rice planting time. Any field will do for the latter. Teams of equal numbers take sides some distance behind a dividing line. Any player crossing the line into enemy territory must indicate he is holding his breath by constantly crying "kabadi, kabadi, kabadi . . !" If he loses his breath before returning to his own side he is out of the game. Enemy players will attempt to catch and hold any invader until he loses his breath. If an invader from either side can cross into enemy territory, tag an enemy player and return to his own side without losing his breath, then the person tagged is out of the game. The team with the last player left in the game wins.

to draw a line	line taannu
on one side	ekaa tira
on the other side	arko tira
to catch	samaatnu
to be out, to be defeated	maarnu
to escape	futkanu
to surround	ghernu
to touch	chhunu
to lose	haarnu
to win	jitnu

### Card Games (tas khel haru)

The rules for any card game vary, not only in each area and village and with each group of players; unless you are careful they will vary in the middle of the game. Many of the games have western equivalents and few are hard to learn. The vocabulary here included indicates many of the similarities.

#### Names of the Nepali Card Games

twenti nine	kaali budi
flaas	kot piece
saaiting	satra

#### Names of the Cards

Ace	ekkaa	7	sattaa
2	duwaa	8	attaa
3	tirki	9	nahar
4	chowkaa	10	dahar
5	panjaa	Jack	gulaam
6	chhakkaa	Queen	bajeer
7		King	baadshaah baassaa

#### Terms

hearts	paan	to trump	turup launn
spades	surat	trick	haath
diamonds	eet	to take one trick	ek haat khanu
clubs	chir	declare	dick
trump	turup		



Chess (Buddhi chal)

King	Raajaa
Minister (Queen)	mantri
Horse (Bishop)	ghodaa
Elephant (Knight)	haatti
Teatray (castle or rook)	kishti
Soldiers (pawn)	pyada, sipahi
to move, to Castle	chaalnu
to think, to plan moves	bichaargarnu, sochnu
to capture	khaanu (to eat)
to be captured	marnu (to be killed)
to surround or outflank	ghernu (to surround)
to check	saga lagnu
check mate	jitnu-(victory)-to win
to lose	harnu - to lose

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## Nepalese Football (Soccer)

### Names of the Positions

Center	Right half
Left in	Left half
Right in	Half back
Left out	Full back
Right out	Goal keeper
Center half	

### Terms

a pump	pump	to hit	haannu
a lace	fittaa	to pass	paass dinu
a bladder	blader rephree	to trick	chhalnu
crowd	bhida	to catch	saamatnu
to pump	hawaa dinu hawaa kasnu	to mistake	faul hunu
to be hurt	chot laagnu	to run	dagurnu
to fall down	ladnu	to be out	out hunu
to shout	laraaunu	to begin	suru hunu
to lose	haarnu	to be an interval	haaf time hunu
to win	jitnu	to finish	khatam hunu

## "VILLAGE FOES"

### On Scorpions

Though Mr. Hagen would have us believe the terai abounds in scorpions, I have only seen one in six years. My Nepali co-worker, his little brother and I were seated on the floor preparing supper one evening when little brother let out a shriek. Out from under the bed a scorpion came running across the floor totally ignoring us. My co-worker turned from stirring the dal and with one graceful sweeping gesture clobbered the scorpion and returned the ladle to the dal. And that was the last of the only scorpion I ever met. Recently, however, a PCV from the eastern terai reported to me that there is a local doctor there who has a black scorpion that he puts on patients to cure them.

### On Mosquitoes and Flies

Mosquitoes are more prevalent than scorpions. Take your aralen to suppress malaria when in the terai for the incidence of malaria is sharply on the rise. Avoid being bitten by sleeping as high off the ground as possible. Use a mosquito net or screen or put mosquito netting across windows and open doors. Just before sunrise and after sunset mosquitoes will crowd the windows. A little Flit (Indian version of Raid) will quickly clear the house of mosquitoes and flies as well. Where there is electricity invest in a fan. If you live with a family be generous and screen the entire house--but be sure to put some small trap doors in the screens so people can spit out the windows.

The same efforts to reduce the mosquitoes will also curtail the flies. When the hot season arrives and flies multiply by the millions, take additional care to protect your food and water from contamination. Sweets and water which may have been safe during the cold season will become a certain source of dysentery. The flies and mosquitoes are mainly just another hassle--so reducing their number reduces another source of frustration and leaves you a little freer to deal with bigger problems.

### On Snakes and Rats

Don't become paranoid! Snakes are not friendly--but then neither are they mean. They will never run over you nor step on you--so please be equally considerate. In fact be thoughtful of them, for given the number of rats and mice they eat, they are one of man's best friends.

In the cold and dry seasons you will rarely see them. When monsoon comes, high ground is at a premium in the terai. As the fields become flooded the rats charge into the villages for food and shelter. Please don't provide either!

Making reasonable and continuous efforts to rat proof your house and to poison or trap those rats that do come in will greatly reduce the likelihood of a snake searching your pantry for a fat rat who has been living off of your poorly stored food. Just learn not to put your hands or feet into or onto things that you cannot see--as stepping on a poor toad in the dark or reaching into a bag of rice and grabbing a squeaking mouse can also be very startling.

When the fields are flooded everyone and everything has to use the same narrow little paths to get about, so learn to carry a flashlight whenever there is a chance of your being caught out after dark even as you soon learn to carry an umbrella on even the sunniest, most cloudless days during the monsoon.

At home sleep as high off of the floor as possible--not just to give the rats room to run around but to avoid all of those very small little pests as mosquitoes, bedbugs, fleas and the like. If these precautions seem insufficient to you then I suggest you keep a peacock (they hate snakes and kill them on sight), a cat (they like the rats and mice) and a mongoose (they hate rats and snakes equally).



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## MEASUREMENTS IN NEPAL

### 1. Land Measurements

#### a) Valleys and Hills

8.55 sq. ft.	1 mana
8 mana	1 pathi
20 pathi	1 mato muri
4 mato muri	1 ropani

#### b) Terai

182.25 sq. ft.	1 dhur
20 dhur	1 kattaha
20 kattha	1 bigha

### 2. Weight Measurement

#### a) Valleys and Hills (Dry)

12 masa	1 tola
18 tola (Nepali)	1 pau
17.1 tola (Indian)	1 pau
12 pau	1 dharni

#### b) Terai (Dry and Liquid)

5 tola	1 chhatak
6 chattak	1 ser
40 sers	1 maund

#### c) Gold and Silver etc.

10 lal	1 masa
12 masa	1 tola - 180 grain

### 3. Volume Measurement - Hills and Valleys (Dry and Liquid)

33.264 cu. inches	1 mana
2 mana	1 quruwa
4 quruwa	1 pathi
20 pathi	1 muri

### 4. Length Measurement

18 inches	1 cubit
8000 cubits	1 kos (2.27 miles)
1760 yards	1 mile

## 5. Standard Weights per Muri of Agricultural Products

Paddy	110.0 lbs.	Buck Wheat	110.6 lbs.
Rice	115.0 lbs.	Soyabeans	148.0 lbs.
Wheat	148.0 lbs.	Mas	135.0 lbs.
Maize Shelled	138.0 lbs.	Masure	140.0 lbs.
Millet	148.1 lbs.	Rahar	150.0 lbs.
Barley	126.1 lbs.	Mustard	127.4 lbs.

## 6. Conversions

### a) Land Measurements

Unit	Sq. ft.	Sq. meter	Ropani	Bigha	Acre	Hectare
1 Ropani	5,476	508.72		0.075	0.126	.0509
1 Bigha	72,900	6,772.66	13.13		1.676	.6773
1 Acre	43,560	4,046.87	0.80	0.600		.4047
1 Hectare	107,637	10,000.00	19.73	1.483	2.471	

### b) Linear

1 inch	2.5 cm.
1 foot	0.3048 Meter
1 cubit	18 inches - 45.72 cm.
1 mile	5,280 ft. - 1,760 yds. - 1.6094 km.
1 millimeter	0.0394 inches
1 meter	39.37 inches - 3.281 ft.
1 km.	0.6214 mile
1 kosh	3,658 Meter - 3.66 km. - 2.27 miles

### c) Weight

1 grain	0.065 gm.
1 oz.	28.35 gm. - 2.42 Indian tola - 2.53 Nepali tola
1 lb.	453.5 gm - .454 kg.
1 ton (long)	2204 lbs. - 1016.064 kg.
1 ton (short)	2000 lbs. - 907.185 kg.
1 ton (metric)	2204.6 lbs. - 1000 kg.
1 tola (Indian)	180 grain - 11.7 gm. - 0.41 oz.
1 tola (Nepali)	171 grain - 11.2 gm. - 0.95 Indian tola
1 seer	2.057 lbs. - 0.933 kg.
1 maund	82.28 lbs. - 37.32 kg. - 373 quintal
1 dharni	5 lbs. - 2.27 kg. - 12 pau - 216 Nepali tola - 205.2 Indian tola
1 gram	0.085 tola
1 kg.	2.205 lbs.
1 quintal	220.5 lbs. - 100 kg. - 2.68 maunds

### d) Volume and Capacity

1 cub. inch	16.387 cm <sup>3</sup>
1 cub. ft.	0.0283 M <sup>3</sup>
1 fl. oz. (US)	29.570 cm <sup>3</sup> = 1.805 cub. inch
1 fl. oz. (Imp)	28.412 cm <sup>3</sup>
1 pint (US)	433.00 cm <sup>3</sup>



d) Volume and Capacity (cont.)

1 pint (Imp)	568.25 cm <sup>3</sup>
1 gallon (US)	3.786 lit. - 0.833 gal. (Imp)
1 gallon (Imp)	4.546 lit. - 1.2 gal. (US)
1 cm <sup>3</sup>	0.061 cub. inch - 0.0352 oz. (Imp)
1 pathi	0.0043 M <sup>3</sup>
1 mana	545.097 cm <sup>3</sup> - 33.264 cub. inch
1 muri	19.22 gal. (Imp) - 24.02 gal. (US)
-	0.087 M <sup>3</sup> - 3.08 cu. ft.
-	8683 liters - 2.464 bushel
1 bushel	1.244 cu. ft. - 0.035 M <sup>3</sup> - 35.238 liters
1 liter	1.06 quarts

e) Area

1 sq. inch	6.452 cm <sup>2</sup>
1 sq. ft.	929 cm <sup>2</sup> - 0.093 M <sup>2</sup>
1 cm <sup>2</sup>	0.155 sq. inch
1 M.	10.764 sq. ft.



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